


DECEMBER 1946

 BIBLE
SOCIETY

Record



From a modern Chinese print

Courtesy of W. B. Pettus

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

THE BIRTH OF JESUS

And they came with haste, and found Mary and Joseph, and the babe lying in a manger ... And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Minowa Tells His Story

One thing the war has not changed is the power of the Gospel to save men. In two installments from the pen of the Society's former Secretary in Japan comes this testimony from pre-war days. Under the spell of the great evangelistic campaign now in progress in Japan, to how many people must this blessed experience now be coming

AS TOLD TO K. E. AURELL

ONE DAY in October 1935 two colporteurs of the American Bible Society established their headquarters in my village. Early in the following month, on a late afternoon they came to my shop to have their bicycles repaired. When I saw the words "AMERICAN BIBLE SOCIETY" on their luggage I asked about their business.

"We are introducing the Scriptures into the homes of our country," was the reply.

"May I buy a copy?"

"Certainly. We are glad to sell them to anyone who is willing to read."

I purchased a set of five small books—the four Gospels and the Book of Acts. The earnestness of the two men impressed me. Many times since have I recollected that first contact and thought of how God's hand was laid upon me at that very moment.

After supper that evening, I began to read my new books. But I was ignorant and unprepared and the words meant little to me. "Those fellows told me that by reading their literature I would find out about true happiness," I grumbled to myself. "How can a man become happy by reading something he cannot understand?"

The following day the men called again for further work on their bicycles. They asked what I thought of their books. I told them how I felt.

"Well," said one, "we are stopping at the inn. If you have time, come over this evening and we shall explain things."

Again I was impressed by their eagerness to help—so different from the attitude of other men of my acquaintance. I accepted their invitation. But on the way to the inn I stopped at a friend's home, where together we drank several cups of *sake* (Japanese rice wine).

My new friends gave me a genuine welcome in spite of my flush-faced condition and proceeded to

read and explain passages from the Scriptures. Still I remained confused, finding it difficult to grasp the meaning of what they said. Then, just before I left, I had a new and amazing experience. The younger of the two colporteurs prayed for me to an invisible God, of the nature of whom I had not the slightest conception. To me the whole affair seemed illogical and unreasonable, and it was in that frame of mind that I returned to my home to drink more *sake* and go to bed.

The next morning, awakening at daybreak, my first thoughts were about the strange conversation of the night before. Where and who was this God to whom the man prayed? Why couldn't I see Him? Surely, the whole idea was preposterous, and



Bicycle Colporteur in Japan

the men who expounded this new doctrine were impostors bent on some money-making scheme.

Yet their sincerity no one could deny, and much of what they said was reasonable. Should I visit them again? All day long my thoughts ran in this vein and by night I was in a complete state of unrest. I could not settle down to a quiet evening at home, nor had I the desire or the money to visit

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Bible Society Record

A JOURNAL DEDICATED TO THE WIDER DISTRIBUTION AND USE OF THE
HOLY SCRIPTURES

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The Babe and the Book

BY JAMES V. CLAYPOOL

DURING the cataclysmic war years a coast-to-coast tempest arose over the novel treatment occupying less than one square foot of a design in a stained glass window at the Naval Base, Norfolk, Va. The storm, after raging for a few weeks by letter and in the press, finally was stilled by word from the Secretary of the Navy, ordering alteration.

It had been planned to portray the traditional figure of the Virgin Mary embracing not the Christ-Child, but a small naval vessel symbolizing a sailor's home when afloat. The richly colored glass was to be prominently placed directly over the church altar. Such bizarre picturization of Mary with a substitute for the Christ-Child in her arms was offensive to many sincere, thoughtful, devoted Christian believers.

The significant supremacy of "This is my beloved Son, . . . hear ye him" (Matt. 17:5) must never be relegated to a secondary position. No person nor object can be allowed to displace Bethlehem's Babe, nor Gethsemane's Godlike One who "showeth us the Father, and it sufficeth us" (John 14:8). Only in the Book do we find the Babe who bears our sins and griefs away. The Bible is the Book that makes the Babe become alive each year.

"There is no expeditious road
To pack and label men for God
And save them by the barrel-load."

The Bible story of man, of his insufficiency and despair, of his failures and successes, comes to fruition in the final and unique entrance of the Spirit of God into the Christ, bringing greater truth and greater life than seekers had ever dreamed. After the passage of ten, twenty or thirty centuries men go to the Book which tells the story of the Babe, that they may receive enjoyment, guidance and renewal. It is the perennial source of inspiration and challenge to all who

would "seek . . . first the Kingdom of God, and his righteousness" (Matt. 6:33), and thereby possess the spiritual power indispensable for this Age of Power.

The Divine Word is "like . . . fire, . . . and like a hammer that breaketh the rock in pieces" (Jer. 23:29). No other book makes us so free and so much a captive at one and the same time. None has such peculiar ability to start us thinking. The Bible finds us, and will continue to find us, in the deepest parts of our being. "Deep calleth unto deep" (Psalm 42:7) because the Bible fights the indispensable battles for man's depth. In life's greatest hours the deep messages of Scripture—the high sources of the Bible, its concern with eternal destinies—all touch the needs of the moment. It maintains a deathless hold upon mankind. When horizons are expanded, when vision is clear and our meditations are receptive, "deep calleth unto deep."

This season of Worldwide Bible Reading from Thanksgiving to Christmas makes us all one in Him who, beginning as a Babe, woos us by One Book. Of those who read it, may be said:

"A fiery strength inspires their lives,
An essence that from heaven derives."

The discovery, nay, the rediscovery of the Christian heritage of our day remains the most important hope for progress that can be made in this generation. No theme is greater than the Bible message; it is urgent, it is human; it delves deeper and truer into contemporary problems. Our world, faced with the most devastating explosives and deadliest poisons known, might well unite in the petition: "God grant that at this Christmas Season we may delve into the Book; understand its divine, timeless, timely story; appropriate its salvation—and be healed."

I Saw the Book at Work

It was a rare privilege which the General Secretary of the Society had on his recent South American trip—to come upon a copy of one of the Society's recent publications releasing its transforming power

BY ERIC M. NORTH

THE NIGHT was dark as we bumped along over a rough and rutted road 13,000 feet above the sea level in the Andes. It was along the shores of Lake Titicaca, one of the highest lakes in the world. The driver was a Methodist missionary, Dr. John Herrick. In the truck were a pile of small tree stumps and branches of trees.

Suddenly the headlights illuminated a marching group of people ahead of us carrying a flag. We turned out to pass them. They were singing; and as the tune, carried on the light wind, caught up with us in the truck, I recognized one of the old hymns of the Christian church. After a while the truck swung into a courtyard outside a low schoolhouse. Here was another group of people whom I could not clearly see in the dark.

Within a short time the stumps were pulled out of our truck by willing hands and heaped in the centre of the court. Kindling and a light were applied, and soon a fire cut the chill of the night. Before long, heralded by the barking of the village dogs, the singing marchers swung into the courtyard; and then by the light of the fire I could see that here was a group of about sixty young folks between twelve and twenty, most of them boys. The majority of the group were wearing knitted wool caps with long ear flaps, of the type that had been worn by their ancestors long before the Spanish conquest in the sixteenth century. Over their shoulders were ponchos. Many were barefooted or wore the native sandals. But a part of the group had given up the picturesque native dress and were wearing the ordinary costume of the Western world, long trousers and even felt hats.

We had come up the long trail to this spot to attend a rally of the young people of the churches that were spread along a considerable extent of the shore of Lake Titicaca. Among the group there were thirty young people from Ancoraimes who had spent two days walking forty miles to get there. For two days they had been having conferences



An Aymará Christian reads the Gospel of Mark in his own tongue

and sports, and this was the closing meeting. As the flames rose higher the leader of the group, Mr. Zembrana, announced hymn numbers. As I listened I discovered they were singing the hymns not in Spanish but in their own Aymará, the ancient Indian tongue of this part of the great plain of the high upper inside ramparts of the Andes. Then sometimes they sang a verse in Spanish and the next verse in Aymará. Their voices rose high and sweet in the thin, clear air, their dark faces lighted by the leaping flames.

When the hymn-sing was finished Mr. Zembrana opened a bright blue-bound book which he had been holding in his hand and began to read. I was deeply interested. I had seen that book before. Wherever you opened it, it had Spanish on one page and Aymará on the facing page. It was the Four Gospels and Acts translated into Spanish and into Aymará. It had been published by the American Bible Society in America. I had examined such a book in the Bible House in New York. But here I saw it in the land and among the people for whom it was translated and published. Here it was doing its redemptive work in this country, where the Gospel is beginning to take root; and up by the shores of this beautiful lake it was speaking in the mother tongue of this group of young people, so that all who heard would understand. Mr. Zembrana must have felt a great pride, too, for he had been a member of the translation committee.

After further singing of the hymns and while the fire was steadily fed with small branches, Mr. Zembrana read a text both in Spanish and Aymará and then began to talk in Aymará. I could not understand what he was saying, but it was not hard to catch a sense of the earnestness with which he spoke; and I was impressed by the close attention given by the group standing there under the starlit sky.

Soon it became clear that Mr. Zembrana was making an appeal, and Dr. Herrick told me that he was asking the members of the group (which included young people related to the work of four

different missionary societies)—that Mr. Zembrana was pleading for their consecration to the spirit of Christ and asking them to follow Him. Three or four prayers were offered, moving in their sincerity and earnestness. Mr. Zembrana then called for testimonies of individual conviction. Soon one and then another, in rapid succession, picked from the ground a branch and laid it on the fire, at the same time with quiet sincerity saying in Aymará, or in Spanish, words that expressed his personal desire to commit his life to Christ and to follow Him.

It was wonderful to look upon their faces and to

see there not only the light of the fire but the light that comes from within.

Here upon this great plateau were threescore young Aymará men and women who were responding to the message of Christ set forth in the Gospels; and, as hundreds of thousands of young people before them had done, they were preparing to be the leaven that in time will transform the lives—hard, superstitious, sometimes cruel—of a numerous Indian people whom the modern world little knows or cares about, but which have as fine potentialities, once their burdens are lifted, for contributing to the human welfare, as any people anywhere.

How We Did It in Birmingham

The Senior Secretary of the Haven Agency "was not disobedient unto the heavenly vision" he saw on a street filled with Saturday afternoon pleasure seekers

BY DANIEL H. STANTON

BIRMINGHAM, Alabama lies in the heart of the old South and has more than 100,000 Colored citizens. In this number are some of the most intelligent, businesslike and forward-looking Christian people to be found in any city in the country. Birmingham is noted for its churches, many of which are led by outstanding pastors whose gospel and whose program point toward the higher levels of life where the "Kingdom of God" might easily become a living reality. But Birmingham is a great industrial center, perhaps the greatest in the South; and, like many industrial centers, includes among its people many who are not members of nor greatly influenced by any church.

Birmingham is practically surrounded by factories, foundries and mines from which come thousands of workers on week-ends to spend a few hours in carefree enjoyment in the city. One can meet them any Saturday afternoon or night on 4th Avenue North, between 16th and 18th Streets, and in other sections of the city where they are accustomed to gather. It was on one of these Saturday afternoons, a large part of which I spent on this Avenue, that I saw signs of a need, and heard, amid the loud laughter, inarticulate cries of anguish which the values of a pay check could not relieve. These milling throngs were "making a living"; but the pace of the wheels of industry gave them little time to think of "making a life." They were like sheep desiring a shepherd; or, perhaps

better, they were as fields ready for harvest.

"Had the Gospel any message for these tired but spiritually hungry men and women?" I asked. It had helped many others similarly situated. As I left the Avenue and the city the thought lingered and kept lingering, until I wrote a prominent layman who was in business there and a minister in whom I had great faith. I told them of the need that I thought I had discovered, and of my desire to meet that need by placing Gospels in the hands of every one thronging those city streets. I asked the support of these two men in such a venture. I was invited to the city to talk the matter over with them and with the Ministerial Alliance.

I accepted the invitation and told my story. A committee of ministers was appointed; and while waiting for the action of this committee I went into the office of my lay friend and told again my story of the discovery of a need which I thought the Gospel would satisfy, and of my desire to make an effort to meet it by putting on a Bible-Reading Crusade for the city. I told him I wanted him to take the lead in such a venture. It was one of the busiest hours of the day. His desk at the moment was covered with unread mail; but, apparently struck by the audacity of the request, he pushed his mail aside and, rising to his more than six feet—his face radiant as with some new-found joy—said, "I can't do it myself, but I'll take you to a man who can and will." In another

moment we had taken the elevator to the street.

My busy friend took me to the office of the biggest and best-hearted Negro business man in Birmingham. After a brief introduction he pulled a chair close up to this friend and began to tell his story. He himself was an insurance executive, and you might have thought he was persuading a prospect to take out a ten-thousand-dollar policy. He had not said many words when his friend broke in, "You need not say any more. I do not know anything that is more needed. You may count on me to do what I can to bring success to the project." Then, turning to me, he asked me to outline my plan for getting Scriptures into the hands of these people. "My plan is a citywide Bible Reading Crusade," I answered, "that will include the people in as well as out of the churches." We then sat down together and soon agreed that the outstand-



Secretary Cropp discovers that the Birmingham Campaign Pays Off

ing Christian leaders should be brought together at a luncheon, where the whole plan could be laid before them. My newly-made convert signed the letter of invitation over his signature. The date was set. Then and there the machinery was started going for the biggest and most successful Bible-Reading Crusade in the history of Birmingham.

At the luncheon the ministers and laymen adopted a plan for making Birmingham Bible-conscious. Committees were appointed, responsibilities divided and work begun for the cultivation of every church in the city and, through the churches, the schools, business houses and at least one hundred lay men and women. Posters were placed in churches and in the windows of places of business. Within less than two weeks every church in the city had been interviewed personally or by letter. The plan called for having 50,000 persons read the

Gospel of John under the direction of the churches and for the purchase of the Gospels to be on hand for use the day the Crusade began. A week before the opening day the 50,000 little sacred books had been delivered. The lay leaders then came forward and suggested that we change the goal to 75,000. It was done, and the additional number ordered almost immediately. One day my chief sponsor came into the Crusade office and purchased 15,000 himself for distribution among the young people of the city, particularly the school children. Later it was learned that no provision had been made for the miners. A Christian business man, himself at one time a miner, and who had access to the mines, agreed to be the channel through which the mining areas might be canvassed and these worthy and needy people supplied with the Gospels. Offers of help came from every side, so that, as the Reading Campaign began, 101,800 Gospels had been made available, and Birmingham was in high gear with a campaign of Bible reading that was to quicken the spiritual life of churches and was to meet the needs and become the answer to that inarticulate cry that always stirs in the breasts of the spiritually hungry.

The Crusade office was deluged with reports of the good effects of the reading of this Gospel. "Preaching was easier in my church last Sunday than ever, because everybody seemed to have read the Gospel," said one pastor.—"It was thrilling to see the enthusiasm with which my audience joined with me in the reading of the Bible last Sunday," said another.—"It's the best thing that ever happened to my church," chimed in a third. Still another told of a young man who had no church connection and had shown no inclination in that direction. He had just lost his mother and was given one of these Gospels during his hours of grief. In his little book he had not only something to assuage his grief, but he had also found the way of salvation; and as an evidence of it he had sought admission into the church. The list of such stories has no end, and can have no end; for who can tell what will continue to happen in the lives of some of the people among the more than 100,000 to whom this Gospel came during the Crusade?

What was found in Birmingham may easily be found in any American city—many tired, broken and care-worn people who no longer find in the things they possess the life which they really want. And the way Birmingham met that need can be followed by any city in America; in fact, *must be met*, if the spirit of finer human relationships—the feeling that "I am my brother's keeper"—is to capture the hearts of men.

After the Battle of Manila

The Secretary of the Philippines Agency, now on furlough in this country, here tells just what was done to start the work going when he was released from three years' internment

BY W. H. FONGER

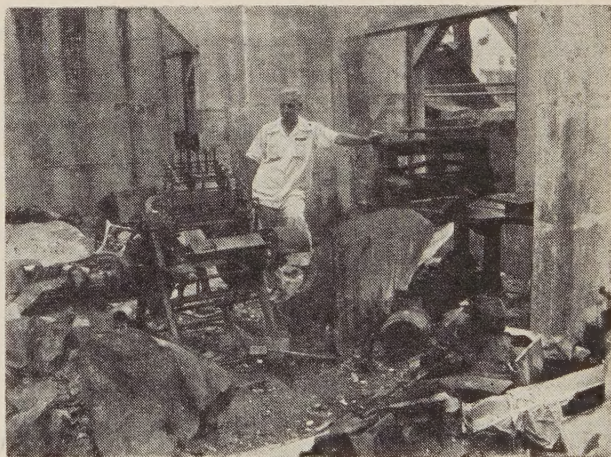
WHEN I made my first visit to the machine-gunned Bible House in Manila, following the release of Mrs. Fonger and myself from internment camp, I found two bodies in the ruins of the house and eight bodies in the yard, giving mute evidence of the grim cost of war. According to neighbors the Bible House had first been occupied by the Japanese and used as a machine-gun nest. As the advancing Americans made it too hot for them, they left, setting fire to barrels of inflammable material which, exploding, completed the ruins of the interior of the building. The walls were made of reinforced concrete and, although badly marred by machine-gun bullets, were in fair condition. As the battle swept through the city the Americans took shelter behind the Bible House walls, digging in the fox-holes the Japanese had left. We found not less than two bushel-basketfuls of empty machine-gun shells on the premises.

Ours was not the first visit that had been made to the Bible House by Bible Society employees. I learned when I first reached Manila that Mr. Eusebio Quebral, an employee of the Society for many years, in company with Go Yank Ching, the Chinese colporteur, had already been there. They had found the outer door of the vault open but all of the Scripture plates intact, so far as they could see. They immediately found a large padlock and closed the inner door. However, a few days later when I went with the two Bible Society employees to inspect the vault, we again discovered that looters had broken the padlock and a number of the plates had been taken. It was necessary to immediately station a guard on the place until the plates could be removed to safety.

The grounds must be cleaned up and a temporary roof put on the warehouse in which the vault was located. The windows, which were nothing but gaping holes open to the weather, were closed with boards. Automatically this shut out light and air, but with a heavy tarpaulin stretched over the roof it provided shelter that seemed sufficient for Mr. Quebral to move into. This he did, along with fifteen others. Ten were his own children. His original family of twelve had

suffered through the death of a daughter, killed in the machine-gunning of the city, and a son wounded in the service and at that time in the hospital recovering from an amputated leg.

Army chaplains stood ready to furnish English Bibles and Testaments but there was no place to store them. A hunt of weeks revealed nothing. I was finally able to secure enough heavy tarpaulin for a roof that would cover two rooms of the main building of the Bible House. It meant that the roof would be two stories above the main floor, as the second floor was completely demolished. By again closing the open windows with boards, another home was ready, into which Mr. William Ghent, a bookkeeper of the Society, moved his



Secretary Fonger inspects the remains of the Stitching Machine in the Manila Bible House Bindery

family. If you remember the Bible House in Manila (a picture of the building is shown in the April 1944 *Record*, page 59), the large porch on the second-floor front (shown in the accompanying picture taken before the war) was made of concrete and was still intact. With this roof as protection the office of the American Bible Society at 636 Isaac Peral, Manila, opened again on the ground floor. Supplies were stacked in boxes in the office; and behind this, space for Scriptures to be stored, and also living quarters for the Ghent family.

Electricity and water fortunately were both available, and in these temporary quarters; as well as some scant sanitary arrangements; but cooking had to be done over charcoal braziers. When Scriptures for the Philippines were being packed in New York the "boys" never dreamed, as they sealed and stenciled the boxes, what eventual use would be made of them. A clever carpenter whom we found turned these Bible boxes into furniture—chairs, tables, all the various pieces that are needed to make a family comfortable. The Army was another source of the heavy crates, as the Scriptures shipped to the chaplains in paper cartons were encased in wooden boxes. And in addition to making furniture, the boards from the boxes were used for closing off the windows.

If no typhoon finds its way to the Philippines, until more permanent replacements can be made, the roof will hold. And in the meantime Scriptures are once more going out from the Manila Bible House, and the interest in and need for the Book is great and continuing to grow.

* * *

Secretary Franklin, now retired after a brief return to Bangkok following the war, reports on

the Siam Bible House, where the damage was not so great. Bombs fell squarely on the German Legation located next door to the Bible House. Porch posts were damaged and parts of the side walls blown out. The building was in danger of considerable damage from the elements.

During his brief stay Mr. Franklin completed or arranged for the full repairs to the building, including the replacement of the mosquito screening, a most important detail. The entire building is to be painted and repairs made to the service building in the rear and the fence next to the German property. The equipment which had been hurriedly removed to places of safety has all been returned, except two Siamese typewriters.

The zinc printing plates, though dirty and in disorder, are practically all intact; and some complete though unbound whole Siamese Bibles were saved.

Until Secretary Voth arrives, the Rev. Mr. Boon Mark, a prominent pastor in the city engaged in evangelism, is carrying on. The deed to the property was found in good order. Soon all will be in readiness to resume and expand the production and distribution of the Word in Siam.

Bessie Jessie Buys a Bible

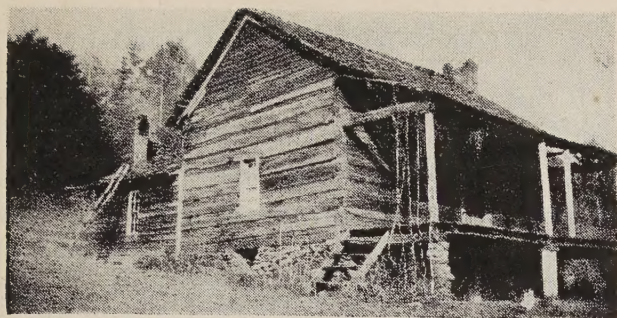
The Secretary of the Central District contributes this story from the "colportage by mail" program by which he reaches into the isolated areas of his District. Twenty thousand of the mailing pieces went out from the Cincinnati office in 1945, producing orders for 1,000 Gospels and 500 Bibles

BY G. BRUCE CAMERON

BESSIE JESSIE (this was all the name she had) sat down in her mountain cabin considering the chores of the day. There was the fireplace to be cleaned out, the bed to be made, the floor to be swept and the breakfast dishes to be "red" up. She was a lonely widow, her only son, returned from service, now gone to Lexington to work. His weekly letter was her only source of income and her only mail. The letter had come just yesterday, enclosing some dollar bills to keep the home going.

It was getting on in the morning now; the children from up the creek had long ago gone past,

calling from one to another as they scrambled over their only road, the dry creek bed. The mailman should be along soon, using that same route. There was his whistle now but surely it was not for her—she'd had her mail. But he whistled again. What could it be? It was a folded piece addressed not to her by name but simply to "Rural Box Holder." She hadn't seen any mail addressed that way before. The stamp that held the fold together was quickly torn, and inside she found Bible words in nice black type. If you sorrow, if you joy, read this; and here it says: If sorry for your sins—why, that's the "God loves you" verse in the Bible! She



Bessie Jessie lives in a House like This

read it again: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—"And here's the Ten Commandments (I never can remember them all); the Lord's Prayer that I used to teach Lonny each night. Long time now since Dad and Lonny and I said that prayer together.—But what's this? A slip of paper says I can have a whole Bible for a quarter. Surely, now! Yes, that's what it says; and here's another place to tear off and it's good for a little book about Jesus for free. Well, I'll take twenty-five cents out of the money Lonny sent me—he'll be glad—and send in for the Bible and that little book. I'll do it right now. Here's an envelope and a stamp. I wonder how long it will take before the books come."

Bessie Jessie went to work with a tear and a smile that morning and soon had the little cabin spick and span. She began to wonder what the Bible would be like and where she would keep it. "Why, under the little bookcase—just the place; and how I wish Lonny could be here when it comes!"

In a few days the Bible came. Not a big one, but neat and handy; and such a nice cover, and the paper so white. The print stood out clear; she could read it without glasses. "Now let's have a read. Let's see, what did the mail piece say about how to read it? Oh yes, start at the back of the book, at the Gospel of St. Mark. Now where is that?—Here it is, almost at the end. And then it says to read St. Luke. Why, that is right next, and then St. Matthew. Why, that's ahead of the Mark bit—that's funny. Well, let's see how it goes, that way. Wish I had more schoolin', but I can manage.

"How I wish Lonny were here! But, I know—I'll mail him this little book they sent, the one about Jesus by St. Luke. It's such good print; he'll love it, and I'll tell him to send for one of these Bibles so we'll each have one to read. Then

we can read the Bible together as we used to do before the old cabin burned down. A Bible in the house again—it feels more like home." Bessie Jessie prayed her Lord to bless the American Bible Society that had sent her His Book.

Note: The use of the Rural Box Holder folder with the Bible coupon offer is mailed only to areas where the District Secretary feels certain the people cannot afford to pay the full cost of the Bible.

In the Year 2603

From a letter from the Netherlands Bible Society we quote the following paragraph. It refers to a shipment of twenty tons of Bible paper which the American Bible Society shipped to Java in 1941 (the consignment reached Bandoeng three weeks before Pearl Harbor):

When in May 1940 because of the German invasion of the Netherlands the communication between the Netherlands and Java was broken, there was in Indonesia still a great demand for the new Dutch translation which was published by our Netherlands Bible Society. Therefore, in September 1940 this translation was reprinted on Java in an edition of 15,000 copies. This edition was exhausted just before the Japanese invasion. When, after the invasion, all Europeans—men, women and children—were put into concentration camps, there was a great demand for this New Testament. At this time the "missionary consul" and some of the missionaries were still free and they succeeded in getting from the Japanese authorities the permission to reprint this translation. There was still available in Djocja sufficient paper to print a new edition of 3,000 copies. This paper was the remnant of the supply which the American Bible Society had sent to Java for the printing of the Bible in the different languages which are used in Indonesia. Thus in 1943 there came from the press a new edition of 3,000 copies of this new Dutch translation of the New Testament. This is the only instance in which the Japanese allowed printing in Dutch during the whole of their occupation. The edition was distributed in the concentration camps, where it was extremely welcome. Being printed during the Japanese régime it carries the Japanese date, so that on the cover it states that it is the Indian edition in the year 2603, which corresponds with 1943 in our calendar.



Universal Bible Sunday

December 8, 1946

Let every reader of the *Bible Society Record* make this day a day of victory in his life. Dedicate the day to the Bible. If you have not been reading it regularly, begin to do so on Bible Sunday.

Read at least one whole book that day. If your Bible reading has been perfunctory or fruitless, seek some new way to vitalize the practice. If you are the head of a home and have not given the Bible its rightful place there, begin to do so on Bible Sunday. If you have friends or neighbors who are neglecting their Bibles, encourage them to read them regularly.

Here is a definite suggestion: if not before, then on Bible Sunday, fall in with the Worldwide Bible Reading list printed on this page. The Bible Sunday Reading is Zechariah 4. In its sixth verse, which you will find quoted on the poster reproduced above, is the secret of the world's hope in this dark moment of history. Read and ponder this passage, this whole chapter. Read through to Christmas, to New Year's—on and on, through all the years that God shall give you. Let Him speak his word of victory to you every day!

Worldwide Bible Reading

If this copy of the *Bible Society Record* reaches you after Thanksgiving Day, read the passages in which you are in arrears until you get on schedule. Each passage is taken from the life story of the pioneers who saved their day and generation as channels of power.

THANKSGIVING TO CHRISTMAS

Thanksgiving Nov. 28	Genesis 8:20—9:17 (Noah)
Friday	Genesis 12:1—9; 17:1—8 (Abraham)
Saturday	Genesis 32 (Jacob)
Sunday Dec. 1	Genesis 37 (Joseph)
Monday	Exodus 3 (Moses)
Tuesday	Ruth 1 (Ruth)
Wednesday	I Samuel 3 (Samuel)
Thursday	I Samuel 16; Psalms 139 (David)
Friday	I Kings 19:9—18 (Elijah)
Saturday	Nehemiah 6 (Nehemiah)
Sunday Dec. 8	Zechariah 4 (Zerubbabel)
Monday	Isaiah 1:1—20; 6 (Isaiah)
Tuesday	Isaiah 52:13—53:12 (God's Servant)
Wednesday	Jeremiah 1:1—2:13 (Jeremiah)
Thursday	Daniel 6 (Daniel)
Friday	Luke 1:26—56 (Mary)
Saturday	Matthew 3:1—17 (John the Baptist)
Sunday Dec. 15	John 3:1-17 (Nicodemus)
Monday	Luke 10:30—42 (Good Samaritan; Mary of Bethany)
Tuesday	Luke 15:11—24 (Prodigal Son)
Wednesday	John 13:1—17 (Jesus)
Thursday	John 17 (Jesus)
Friday	Acts 2 (Peter)
Saturday	Acts 6:8—15; 7:44—60 (Stephen)
Sunday Dec. 22	Acts 9:1—9; 13:14—43 (Paul)
Monday	II Timothy 1:1—18 (Timothy)
Tuesday	Hebrews 11:24—12:2 (Heroes of the Faith)
Christmas Dec. 25	Matthew 2 (Jesus)

To complete the reading to New Year's, read, December 26—31, Luke 2:1-20; Luke 2:25-52; Isaiah 40; Isaiah 61; Ephesians 3; Revelation 22.

If you desire a schedule of readings January to Thanksgiving 1947, ask your minister, write to your denominational headquarters, or send request to American Bible Society, Dept. U, 450 Park Ave., N. Y. 22, N. Y.

Minowa Tells His Story

Continued from page 146

my usual haunts. One thing was sure—if I went to see the colporteurs again it would cost me nothing.

My first visits to Mr. Orikasa and his friend were prompted by curiosity. Meanwhile I continued my old habit of drinking and seldom met the colporteurs without the odor of liquor on my breath. Strangely enough, this seemed to have no effect upon their attitude toward me. Patiently they talked with me and offered me guidance on many matters, thereby gaining my confidence more and more. I especially remember their explanations of Matthew 11:28 “Come unto me, all ye that labor and are heavy laden, and I will give you rest”; and of the story of the Prodigal Son. Gradually my interest deepened.

One night Mr. Orikasa opened the New Testament at the fifth chapter of Ephesians and asked me to read from the fifteenth verse on:

“See then that ye walk circumspectly, not as fools, but as wise,

“Redeeming the time, because the days are evil.

“Wherefore be ye not unwise, but understanding what the will of the Lord is.

“And be not drunk with wine, wherein is excess; but be filled with the Spirit.”

When I heard myself reading that last sentence, light broke in upon my befuddled consciousness; and then and there, encouraged by the words of wisdom and comfort of my two instructors, my hard heart melted in true repentance and complete surrender to Jesus Christ. From that time on, the matter of drinking became no problem. Saving faith in Jesus Christ as my Savior welled up in my heart and I promised to render Him permanent allegiance.

Leaving the inn that night, I called on an intimate friend, one who had been like a brother to me. I told him of my decision to follow Christ and to cut out strong drink, and urged him to do likewise. At length he agreed to my proposal; and together we bowed our heads, promising the unseen God that we would turn over a new leaf. He then bought from me an extra New Testament I had and thenceforth began to study it for himself. When I reported this to the colporteurs, they were overjoyed.

When I told my wife, Kane, of my new faith and of how I had determined to make a clean break from my old way of life, she was unconvinced.

“What you say means nothing to me,” she cried. “You have come to the end of your financial rope

and are hoping by this ruse to regain the confidence of the people from whom you wish to borrow more money. As soon as you get back on your feet, back you will go to your drinking and gambling. You won’t hold out three days!”

When my mother and brothers heard of my resolve, they too laughed with scorn. Relatives, neighbors and friends all regarded me as a hopeless case, for the moment possessed of a notion which could not last. None believed in me. None offered an encouraging word. If ever a man was forlorn and friendless, that man was I.

Nevertheless, looking back over my wretched past, I was conscious of the fact that people had every right to doubt me; and this consciousness spurred me on. My whole being backed up the decision to press forward, and with an earnestness that amazed my associates I studied the Bible morning and evening.

Even then, weak mortal that I am, doubts and suspicions assailed me from time to time. Especially was this true with respect to the motives of the colporteurs who had led me into this new way of life. Were they not, perhaps, after all, false prophets?

It was on such an occasion, when my mind was full of suspicion, that Mr. Orikasa brought me a large calendar inscribed with Bible verses, with the suggestion that I hang it on the wall of my living room. I immediately jumped to the conclusion that he wanted to sell it to me. But I was mistaken. It was a gift. My ugly doubts vanished.

Arrangements were made to hold a Christian service in my home. Meanwhile, my wife had relented somewhat in her attitude. Two neighbors and my household of six persons gathered about Mr. Orikasa as he read the Bible and spoke to us plainly and clearly.

On a subsequent evening, over our tea Mr. Orikasa asked me how I was getting along without my *sake*. I admitted that after the day’s work I still felt the desire to drink but always overcame it. He then made a startling suggestion: “Now that we are alone together,” he said, “why not say a prayer?”

Up until that time I had never uttered a prayer in front of others. How could I do it? But Mr. Orikasa urged me on, explaining that it was only necessary to be childlike, making supplications as to one’s own earthly father. Finally he had me say after him:

“O Savior Jesus, I am sorry for my bad past life. Forgive me my sins. Help me so that I may never fall into the ways of wickedness again. Help me, Lord.”

(To be continued)

The Society's New Pictures

Bookings are now being accepted for three new 16 mm. sound-motion pictures. They are "The Woman of Samaria," "The Parable of the Sower" and "The Nativity." These are the first of a series of such pictures which will cover the Four Gospels. A second group of six will go into production early in 1947.

It was not without careful and prayerful consideration that the Board of Managers and the officers decided to proceed with this program. It is hoped that these pictures will help to make the Bible more meaningful for adults and children and will stimulate greater interest in reading and studying God's Word. Careful



(From the picture "The Woman of Samaria")

"Come, see a man, which told me all things that ever I did"

attention has been given to the Society's constitutional limitation as to note and comment.

One unique feature of these films is their lack of dramatization. When used as a worship or inspirational service or as instruction, it is suggested that the pastor or teacher give a short message on the Scripture covered by the picture.

Those who have used the first three are enthusiastic in their praise. The only spoken word is the narrator's voice reading the King James text. Background music and several featured numbers are original compositions; the great hymns of the church will be used to give added effectiveness. As soon as possible, foreign sound tracks will be added to increase the usefulness of the pictures in the missionary field.

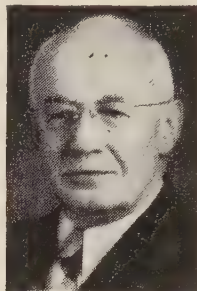
These films are made by Anson Bond Productions and are distributed by the Bible Society. Requests for their use should be sent to the nearest Religious Film Association depository; if addressed to the Bible Society offices they will be forwarded. A booking covers a 24-hour period at one location.

Each picture runs for approximately twenty minutes. They are available for an offering or a fixed charge, as follows: black and white, \$7.50; Kodachrome, \$10. These fees represent the amounts necessary to maintain

this film program. Only sums in excess of these amounts may be credited as offerings to the general work of the Society. Through a special arrangement with the producer of these films, prints may be leased by a church for its exclusive use for a period of five years.

It is anticipated that this latter service will make it possible for many to contribute films to their home churches—perhaps as memorials—as well as helping to enlarge this new medium of "Scripture distribution."

Added to the Staff



Mr. Logan

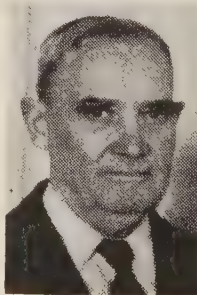
It is said of Rev. Wellington M. Logan that he knows more people in Detroit than any other single individual. It is not hard to believe this, for two reasons. Mr. Logan has a genius for making and keeping friends; and he was active in an important secretaryship of the Detroit YMCA for over forty years. Mr. Logan is an ordained minister of the Disciples of Christ Church. He was appointed the Society's Field Secretary for the Detroit area, beginning his work on March 1, 1946. His office address is 815 Kales Building, Detroit 26, Michigan.



Mr. Mays

The Chicago Bible Society has recently appointed Rev. E. A. Mays to field work among the Colored people of Chicago. His work will be jointly supervised by the Chicago Society and the American Bible Society through its Haven Memorial Agency for Colored Work.

Mr. Mays is a Methodist minister with 25 years' experience. He began his work on August 1.



Mr. Hubbell

After several months as a Regional Director in the Society's Emergency Campaign, Mr. Howard Hubbell on July 1 began his service as a Field Secretary of the Society, with headquarters at Nashville, Tenn. Mr. Hubbell served forty years as a Y.M.C.A. Secretary under local, state and national Councils. He has held membership in Congregational, Presbyterian and Methodist Churches, and holds degrees from North Dakota Agricultural College, University of Nebraska and the Y.M.C.A. College, Chicago.

MEMBERS' FORUM

[Annual Membership in the Society is secured through a gift of \$5 or more for the carrying on of its work. The Society also provides for Life Membership, Life Directorship and Memorial Membership. Particulars will be sent on request. The editors welcome correspondence from members and devote this page in each issue to that purpose.]

From Greeley, Colorado:

Words can't express how much I enjoy the *Record*. I use it every month in Missionary Society and Ladies' Aid. I do enjoy the chaplains' letters and read them in Missionary and Aid. I think it helps to keep missions before the whole Church. Enclosed find \$5 for another year of the *Record*. I use the Daily Readings and keep them in my Bible. My prayers are always with you.

From Ora, South Carolina:

Though I'm about two weeks late getting to it, I am now meeting your request that I notify you if our little Head Springs Associate Reformed Presbyterian Church raised an average of one dollar per member for the American Bible Society.

This is a small rural church with only twenty-five communicants. On June 4 there went forward through denomination channels a remittance of \$25 to aid in the great work the American Bible Society is doing.

It is the usual custom at this church to take, through the Sabbath school, an offering on the second Sabbath

of December. It will probably be true this year that an additional amount will be forwarded at that time.

From Bedford, Indiana:

I am very glad to be able to make another application for an Annuity Agreement, and to this I would like to add it has required some sacrifices on my part. I do not even own an earthly home but I hope in this one way to be sending up material for my heavenly home. I know that there must be praying people that make up this Society, so I ask an interest in your prayers for my husband and son, who help to make up our little family and who are not Christians. When we were married twenty-four years ago my husband gave me a Bible for my first Christmas present. He gave it as a surprise. I am sorry to say I just acted as though I appreciated it; but, to tell the truth about the matter, I would just as soon have had something else. My husband said that every home should have a Bible in it. That Bible lay in its box for eleven or twelve years. I finally joined a Bible-study group in one of the Christian homes of our city, and through the fellowship of Christian people and the study of the Bible I am the person God wants me to be today. That Bible means more to me today than any Christmas present my husband has given me since.

From Lancaster, Pennsylvania:

Just a widow's mite in memory of my beloved son (\$1.00 enclosed) who passed on to rest one year ago today, aged 58 years. He was my oldest boy. Wish I could send you \$100 instead; but am 81 years old, and no big income, but praying for the cause.

Bible Society Record

A Journal Dedicated to the Wider Distribution and Use of the Holy Scriptures

Editors: THE SECRETARIES

Address correspondence to the
Managing Editor

FRANCIS CARR STIFLER
450 Park Avenue
New York 22, N. Y.



Vol. 91 DECEMBER 1946 No. 10

Listen In

Secretary Stifler will be heard for two months each Tuesday morning beginning December 3 in a series of nine addresses on the popular program

"Faith In Our Times" over the facilities of the Mutual Network (except WOR, New York). His theme will be "The Bible Is Always News". His December talks are entitled: Dec. 3-The Bible and Other Books; Dec. 10-One World-One Book; Dec. 17-Rebuilding the World With the Bible; Dec. 24-The Bible Gave us Christmas; Dec. 31-The Bible in 1947. The program will include appropriate music

and may be heard at 10:15 Eastern Standard Time, 9:15 Central, 8:15 Mountain, 7:15 Pacific, and on certain stations by transcription. Call your local Mutual outlet to ascertain whether they carry the program and at what hour.

* * *

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